

gone through the hospital and of these 10,000 have been diseased thru this vice. Some drunkenness and licentiousness is to be expected in all armies from the character of army life and of many of the men who enlist, but it would seem that the condition of affairs in our own army at Manila might be better than it is. In our position it is hard to know the inside affairs of the administration, but judging the present policy by its fruits, it is hard to refrain from condemning those in charge for the disgraceful things which exist. Whether the policy of expansion be right or not, there can be no excuse for ruining the lives of gallant soldiers by unrestrained traffic in vice. The time has come for people to express themselves upon moral issues and to put these above questions of financial expediency.

## Quiet Observer

There is a subject which often weighs upon my mind and I doubt not upon the minds of all who love the kingdom of our Lord. It is the matter of using Sunday as a day for social visitation. What pastor is not often saddened by depleted congregations caused by the intrusion of Sunday visitors? How often Sunday-school teachers are missing and church or society officers whose presence is sorely needed are detained by Sunday company.

Now I cannot find it in my heart to unqualifiedly condemn visiting. God has created us social beings. "No man liveth unto himself alone." The spiritual pleasures of loving fellowship are more to be desired than the riches which minister to the sensual nature. The silent, unsociable person may be a genius but more probably is an ordinary selfish man not enough concerned in the welfare of others to visit or talk with them. Deliver me from the fence-post individual whose only connection with others is the barbed wires of business. Visitation may beget gossip and other evils but it also may beget blessings innumerable.

The question arises therefore, If social intercourse among friends and relatives is a sacred thing why is it not lawful upon the Sabbath day? Is not the Sabbath a day for rest and worship? And in the friendly hour spent with friends a most welcome rest from the toil and worry of the week? Undoubtedly. There are those so situated that Sunday is the only day on which it is possible to meet with friends. Quiet Observer is not entirely in accord with the Puritan conception of the Sabbath. I believe that there are other things consistent with the purpose of the day besides going to church or solemnly meditating at home. It is not the reasonable visiting on Sunday which troubles me. It is the abuse of it. I know people who miss the Sunday-school and church services over half the time because they must visit with the married children or the married children or other relatives have come to visit them. I have known leaders in the church whose presence is almost indispensable to be detained and kept away by the social obligation of entertaining company which has unexpectedly arrived. Every Sunday women are at home preparing big dinners instead of getting needed spiritual food. Is there no way of fulfilling the social needs of our nature without neglecting the religious needs? Must two good things in God's universe necessarily conflict? I cannot believe it? The Sabbath is for rest but it is also for worship, and somehow it is possible to use it for both. To you who are troubled by the difficulty of getting both social and religious needs attended to let me suggest a thought: If your friends or relatives are Christians they will not object to accompanying you to church or Sunday-school or at least to your going while they arrange to come at a time when you are at home. By kindly explanation you can get them to see the importance of your church duties above the duties of social pleasure.

If they are not Christians why not look upon their coming as an opportunity to do good by tak-

ing them along to church if possible, and if not then at least showing your own earnestness in their welfare and your work by using the visit to point them to the life in which alone friendship can be eternal. You will be false friends to them if you encourage them to disregard God's laws and our duties to him.

In any case the visit can be such as will leave all concerned nearer to God. The boisterous, worldly visit is utterly inconsistent with the day. There are times when custom may hinder us in our work, but it should be our business to do all possible to change customs which are not right, and among them the custom of allowing pleasure to usurp the place of duty on the Sabbath, or at least so thinks Quiet Observer.

Almost every day I have occasion to think such thoughts as I wish to present below. This week a certain member of the church who has been isolated and inactive for a long time expressed himself as disgusted with the church because he visited one of its meetings and saw some things he did not like.

Another person, and a good average Christian too, has been recently broken up in disappointment over a friend, but has had but a few days personal acquaintance.

The Christian Endeavor World tells of a prominent Christian worker in India who was in this country and was thinking of introducing the C. E. movement in India. In order to learn more about it he attended a Sunday evening service but came away disgusted with the whole movement because he saw some young people whispering during the meeting. He opposed and retarded in India the spread of a movement which has brought blessing everywhere.

I think my point must begin to appear. Everywhere and all the time we find people who form hasty judgments and do great harm because they, contrary to love, rejoice in iniquity rather than in the truth. The best text for such that I know is that one in the same great "love chapter" (1 Cor. 13) which says, "Love thinketh no evil." Love never imputes a bad motive where it is possible to find a good one. Love never from a single act condemns a whole life. Love never takes a single failing as a sample of the entire character.

The entire church is not necessarily bad because some one did a wrong at conference. The entire life must not be condemned because some section of it is suspicious or openly bad. There are several reasons why we should be careful of hasty conclusions.

1. Because of human weakness everyone has times of failure. You would not want some one to say that your "besetting sin" is the whole of you, or that because you were weak at one time that you are weak all the time. Your sore spot is not the whole of you. That fit of anger is not one-tenth thousandth part of life. Why should it be judged as the whole? That mistake the church made is only one action out of a thousand which were not mistakes. Why should it be condemned because of the one? Character is not such a frail, fickle thing that its depths can be known by the actions of a single day or week. Friendship should never be broken for slight or temporary provocation. As you want people to make allowance for your times of despondency and weakness even so do unto others.

2. Because of human weakness the failing may be on the part of the one who judges. Two friends were arguing. One of them grew excited and straightway accused the other one of being angry. Two men differed on a question before conference. One of course was defeated. Naturally it appeared to him that trickery had been used by the other side. Yet the other side was as sincere as his own. The condition of the heart you see colors everything outside.

Suppose my friend when you are about to utter that harsh criticism or repeat that bit of gossip, that you stop to think what harm you may do

even if it be true, and what great injustice if it is not true, and how in any case to feed on that sort of thoughts betrays a heart like unto them which will become more and more so.

After all, if a person is wrong the way to help him is to his face, and if a church is wrong the place to correct it is at its meetings. It is not only folly but great wickedness to advertise sin or error and it is infinitely worse to advertise them when they do not exist. Therefore let us beware.

## Brevities

The prairie chicken, it is predicted, will soon become extinct in Kansas.

About one-quarter of all the United States pensions go to widows.

Danish lighthouses are supplied with oil to pump on the waves in case of a storm.

Complete returns give the population of the entire city of New York as 3,437,202.

The postmen of London walk 48,260 miles a day—a distance equal to about twice the circumference of the globe.

In Ireland electricity is now used for the acceleration of the growth of potatoes.

Missionaries in China have canceled orders for 100,000 religious books since the trouble began.

Tea is the usual drink in Persia, altho a great quantity of Turkish coffee is drunk in that country.

The hottest day experienced in London in recent years was August 18, 1893, when the thermometer reached 94 degrees Fahr. in the shade.

A St. Louis (Mo.) negress helps her husband crack stone in one of the streets. She says she would rather do so than wash clothes.

The railways of the world carry over 40,000,000 passengers weekly.

Great Britain is responsible for 70,000 chests of opium sent to China from India.

Of the 19 leading cities of the country Chicago stands fifteenth in cost of fire protection, first in parks and boulevards and sixth in cleaning.

A watch will tick 160,144,000 times in a year if it is kept continuously running.

A single leaf of the orange tree, carefully planted, will often take root and grow.

Snails, by means of an acid which they exude, contrive to bore holes in solid limestone.

There is a blacksmith in Gardiner, Me., who has not lost a day's work from sickness since he began his apprenticeship, nearly a third of a century ago.

India has a greater variety of plants than any other country in the world.

More than 19 per cent of all the idiots are the progeny of intemperate parents.

There are more muscles in the tail of a cat than in a human hand.

Medical men in Italy derive so much of their income from foreigners that most of the students now learn to speak English and German.

A mahogany coffin, with a gold monogram on the lid, is a pledge in the windows of a Cardiff pawnbroker.

A Chicago physician has invented for himself a house which he claims to be absolutely noise proof, that is protected thoroughly against the intrusion of street dins, which persist in spite of the existence of an anti-noise ordinance. He has stuffed all the cracks about the doors and windows with strips of rubber, and in order to admit air has perforated these with zigzag holes. The sound waves are said to die out by repeated reflections in the crooked passages.